

# The Brethren Evangelist,

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A. D. GNAGEY, - - - EDITOR.

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## "THE LORD HATH NEED OF HIM."

This is a remarkable statement. The Lord sent his disciples to bring him a colt on which he might make his triumphant entry into the holy city. He told them where they would find the colt tied, and that if the owner inquired why they loosened him, they should say, "The Lord hath need of him."

Now it seems somewhat remarkable that the Lord of heaven and earth should be reduced to such a necessity. It is written, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Has not he all power in heaven and in earth? He can create and he destroy. The silver and gold are his, the cattle on a thousand hills belong to him. He has at his command the elements of nature, the resources of the universe and all the powers of men and angels. He commands and it is done. He could, by a mere exercise of his power, send his angels to proclaim the glad tidings of great joy around the world. And yet, he who possesses all this power acknowledges himself a creature of *need*. How can God need anything? There is, however, nothing inconsistent in this statement with the idea of God's omnipotence. The Lord has *need* of us. He has ordained that, not angels, but men and women should preach his Gospel and the *success* of the Master's cause, after all, depends upon human instrumentalities—the *faithfulness* of those who profess to be his people. It is not a question as to whether God *can* do certain things. We know he *can* but *will* he? He never did an unnecessary act, he never will. What man *can* do, man *must* do, or it will not be done. Mary and Martha could not bring Lazarus to life; but they could tell Jesus about it and *roll away the stone*, and this they *must* do if they would have their brother brought back to life. But when they had gone to the end of their poor capabilities the Lord came to their relief and did what *they could not do and that only*. It is so that the Lord comes to our help, only when

we have done what we can do, have we a right to expect God to come to our relief. God will not build churches for us, nor pay the preacher, nor *preach the gospel*. These we *can* do and the fact that we *can* do them, is the *proof* that we *should* do them. This principle runs all the way through the gospel and needs to be emphasized. The first miracle—turning water into wine—furnishes a striking example of the truth here stated. Read the story carefully and observe that Jesus required the servants to do what they *could* do. The rest *he* did. It is in this sense that the Lord needs us. He needs us to do those things for which he has given us powers and capacities. He gave Noah the *plan* of the ark because he had no way of knowing the size and shape but these given Noah must build it. The engine, the steamboat, the telegraph, the telephone and many other enterprises are *human inventions*—God did not build them. But he furnished iron and wood and laws that govern motion, and left man work out these inventions as human civilization and intelligence prepared the way for them.

The Lord has need of you, brother and sister. He needs your talents whatever they are, whether few or many, whether weak or strong. If the Lord can press a colt into his service, surely he can make use of *you*, a creature of soul and spirit, destined for life eternal, possessed of intelligence, endowed with the powers of speech, reason and judgment. Is not man much more than an animal? Your humblest possessions—material or immaterial may be consecrated to God's service. Jesus turned an ordinary fishing boat into a pulpit from which he proclaimed the truth of God; a colt was turned into use in the Savior's triumphant entry into Jerusalem. Surely you have *some* talent which you can consecrate to the Master's use. He does not ask great things. A cup of cold water, a box of spikenard—the least little thing you may do for him in his name, he will write in letters of gold that the ends of the earth may see and read. He is not unrighteous to forget the little deeds of love and acts of kindness shown him in the way of humble service. Do thy little therefore brother, sister, and your little shall not be without its reward. "The Lord hath need of you." He needs *you* first, your real self, the heart with all its capacity to love, the intellect with its

strength and powers, your hands and feet and tongue—all should be consecrated to him who gave them. It is not enough that you give your temporal possessions, your colts in the stall, your cattle in the field, your money in the bank—he needs *you*, and having *you* he will have your possessions also. Let us grasp in all its fullness the meaning of the truth—"The Lord hath need of you," and apply ourselves in a way that will bring honor and glory to God.

## REACH OUT.

We are pleased to note the interest manifested by our District Conferences in the various branches of church work. There is good, substantial work being done. The day of mere "resoluting," planning and outlining methods, has gone by and our people are laying hold of practical work, reaching out into wider and more useful fields of labor. This is a hopeful sign and gives ground for encouragement to all who have been earnestly striving for a little more christianity of the practical kind. This is the world's great need—a reproduction of the blessed, sublime life of Jesus, in the life, character and service of his followers.

To see more of *Christ* the world looks to God's people, and they have a right to expect it. Higher and more spiritual service is the result of the possession of the higher life of Christ. The better we understand Christ in all his relations to God and man, in his character, work and mission, the more efficient and acceptable will be our service for him. Along this line we should conduct our work of education. A larger apprehension of the significance of the person, the teaching, and mission of Christ, is one of the great needs of the day.

Christ not only saves us from our sins, but he gives us that larger life that enables us to see, on the one hand, his beauty and grandeur, and on the other hand helps us to see the needs of humanity. Our relations to God and to this lost, sinful world are made clearer as our vision of Christ becomes larger and clearer. Let us launch out therefore and lay hold of the deep things of God. We are sailing too near the shore of worldliness and selfishness, to obtain clear visions of the Christ of God. Let us break loose from these fetters which bind our soul in darkness, and launch out into the bright vision of the "Sun of Righteousness."